WESTERN LUMINARY.

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PROSPECTUS.

THE WESTERN LUMINARY

Appears as a Candidate for the Patronage of the Christian Public,

ON AN ENLARGED SHEET, OF IMPERIAL SIZE.

With respect to the future character of our paper, we have only to observe, that it will be conducted on the same principles that have hitherto marked our course. Our publication is known to be decidedly *Presbyterian*. To the firm and unwavering, though we trust, temperate and judicious, support of the principles and practice of our church, as developed in the *Westminster Confession of Faith*,—including catechisms, form of government, and discipline,—we are free to avow, the Western Luminary is devoted. We firmly believe, that our existence, as a church, depends, under God, on a faithful and devoted adherence to the principles embodied in this excellent formulary, as drawn from the Oracles of Divine truth. In defending our own principles, and endeavoring, in our humble measure, to enlighten the community in conformity with our views of divine truth, we hope we shall ever feel willing to concede the right of opinion to others, and to maintain that courtesy towards those with whom we may differ in sentiment, so sacredly enjoined in the word of God.

While our paper is chiefly devoted to religious intelligence, we do not design it to be *exclusively* so. It is a fundamental principle of our church, that science is a valuable auxiliary to rational, evangelical religion. Besides a secular summary of the most important events of this busy and enterprising age, the columns of the Luminary will contain the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the mountains. Thus far it has met with the general approbation of its supporters. It is unnecessary at this period of the world and of the church; this age of active exertion and religious enterprise, to say any thing about the necessity of such a newspaper being taken in every family. It must be obvious to every mind at all enlightened by human learning, or by the divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its existence. The recent enlargement of the Luminary is attended with very considerable expense: but the proprietor has ventured on the experiment, relying on the efforts of those who have hitherto taken an interest in the publication, for a continuance of their generous exertions to sustain it. We appeal to every lover of evangelical truth, every friend to the dissemination of useful knowledge, every *Presbyterian*.

For the Western Luminary.

An Address

On Temperance, by WM. H. LACY, *delivered, by request, before the Harrodsburgh Temperance Society, August*, 1830.

The subject, we propose briefly to examine, has been, of late, the theme of much discussion.—These discussions have been productive of much good; yet candour compels us to admit, that too often they have been animated by that indiscreet zeal, which excites prejudice without convincing the judgment; and closes the avenues of the mind against the admission of indisputable facts and arguments.

I have always believed, and am still firmly convinced of the correctness of the opinion, that many of the advocates of temperance, in their efforts to promote the object of our association, have pursued a course inconsistent with the *name* they have assumed, and have indeed been *intemperate* in the cause of *temperance*. I make this remark neither to soothe popular prejudice, nor to detract from the importance of the subject: I cannot consent to compromise my convictions of duty with the former, and far be it from my object, to lessen in public estimation the magnitude of the latter. Whilst a sincere desire for the success of our cause, constrains me to disapprove the imprudent enthusiasm, which has carried the friends of temperance beyond its legitimate bounds, still I believe, its true merits need only a fair discussion, to be heartily approved and embraced. Whenever this has been done, *ridicule* has been defeated—opposition has yielded, and the seal of public approbation has been set to the subject.

All I then shall attempt, will be a plain exposition of my views of the *character* and *object* of Temperance Societies.

It has been but recently that public attention has been awakened to the great evil of intemperance. Although its baneful influence had long been felt, yet the fact was acknowledged—the evil deplored—but the remedy not applied. It became at length too apparent not to excite attention and alarm. It was an evil not stationary: its march was 'onward.' It was spreading its contagious and destructive influence through every department of society. It had entered the peaceful abodes of contentment, and overthrown the altars of domestic happiness. It had been seen in the councils of the nation. It had abused the freedom, and been traitorous to the privileges of the elective franchise. And had even polluted with its unhallowed presence, the sanctuary of the Most High!

We have said the evil was not stationary; it was fast gaining ground upon the sobriety of the country; and what was most alarming of all, it was gaining *favour* with public sentiment. Familiarity had stripped it of much of its deformity; and it began to be *pitied* as a *misfortune*, inseparable from the frailty of our nature, rather than *proscribed* as a *positive evil* resulting from the unlawful indulgence of appetite. Such was the true, but melancholy state of society, when a few patriots and philanthropists beheld with deep and anxious concern the existence and progress of the evil, and resolved to apply a remedy that would check, if not destroy its power. They saw that something *must* be done. The good who deplored the consequences that were brought on the community by intemperance, were making no efforts against it. It was carrying on its work of political and moral evil, without opposition from the pulpit or the press; was strengthening itself by the muniments of fashion, education, and habit; and was beginning to break down the last barrier that opposed its triumph, the just and corrective censure of public opinion.

This was a time when patriotism and philanthropy were appealed to. The public good called aloud for prompt and vigorous efforts. The work of reform must be commenced. The volunteers must come out! Where was the country to look for aid? From those who were already under the influence of intemperance? No, nothing could be expected from them. They had lost much of the desire and ability to do good. Their energies were gone. They had, not only abandoned every noble design to promote the happiness of others, but had become reckless of their own. But it was to the sober and patriotic that the cause of Temperance appealed. It was a successful appeal. They began the work with no motives of ambition or interest to gratify—no *sectarian* views or *party* purposes to promote: their only object was to do good. The only motives that prompted them to action was to stop the progress of an evil that was destroying the lives, the reputation, and the property of our citizens. They only object they had in view was to free the country of this evil, and to lay the foundation of future society, upon principles more elevated, and consistent with the dignity of man; and which would add to his happiness and true greatness.

To consummate these laudable objects, they formed associations or societies. Hundreds of these societies, in various sections of the Union, are now exerting their salutary influence and demonstrating their practical utility. These societies are formed upon the principle of *entire abstinence*, or a total disuse of ardent spirits. In establishing societies upon this plan, the friends of temperance had a two-fold object in view: 1st. That intemperance is the offspring of habit, and is acquired by almost imperceptible degrees; therefore, if the practice of drinking is never commenced, the habit of drunkenness or intemperance can never be formed. This is as plain and incontrovertible as mathematical demonstration. Again, the safety of the young depends much on being beyond the reach of temptation, and that this is certainly, and in many cases only, to be found in the practice of *entire abstinence*. And further, if the young will act on this principle, intemperance will expire with the present race of drunkards, and the rising generation will exhibit the beautiful moral phenomenon of universal sobriety, with its attendant effects of individual happiness and national prosperity.

2nd. If the intemperate wish to overcome the habit of intemperance they have contracted, the test, perhaps the only effectual mean is total abstinence. An inveterate disease demands a severe remedy. If they will totally abstain from the use of intoxicating liquors, they may yet regain the reins of self-government, and be enabled to throw off the yoke of habit and appetite. They will have their resolves strengthened by an association with the sober. They will be beyond the influence of direct temptation. All their high motives to sobriety and respectability will be revived and excited. And finally, by perseverance in the practice of entire abstinence, they may obtain a complete victory over their passions and appetites; and become once more useful and respectable members of the community.

These are some of the plain reasons for forming our societies on the principles of entire abstinence. Whatever may have been the opinion of some of the over-zealous friends of the cause, we have never proscribed as wrong in itself the moderate use of spirits. We believe their use is dangerous, and often results in confirmed habits of drunkenness; but we are not warranted by reason or revelation in saying it is *unlawful*. Upon this subject, the views of our societies are not understood, or are often misrepresented.

Let it be distinctly remembered, that we do not think the moderate use of spirituous liquors unlawful, or if itself wrong. All we contend for is, that it is unnecessary and dangerous. It is unnecessary upon the score of economy and health. It is dangerous, because by every indulgence, the ability to resist is weakened, and the habit is strengthening. Appetite is gaining dominion, resolution is losing its fortitude. The passions have seized the reins, and reason is deprived of her just supremacy.

These are obvious propositions, and require no prolix argumentation to establish their truth; it is useless to consume time in proving them, for they must receive the assent of every candid and reflecting mind.

Temperance Societies then are formed upon the principle of entire abstinence, not so much to reform the drunkard as to secure the sober. Whilst they exert every influence to reclaim the intemperate, and appeal to him by every motive to return to sobriety and respectability, their plan of benevolence does not stop here: it regards mainly the rising generations. Like all noble designs to do good, it is not confined within the narrow horizon of the present, but with enlarged vision, it looks into the future. Selfish considerations and present objects do not fill the measure of its ambition, but its elevated hopes and desires extend to ages yet to come. Our societies look for the accomplishment of their object to the rising generation. While their benevolent plan is doing much in reforming the habitual drunkard, repairing his shattered constitution and fortune, lessening the amount of family affliction, and increasing the sum of social happiness, yet this not all. These societies are sowing the seeds of temperance, which in time will yield an abundant harvest. They are forming the future society of the country. They are preserving the sober from intemperance, the weak and young from temptation. They are exercising a continued and increasing influence upon public opinion; and are extending the force of their example throughout the land. We trust this example will be followed, and this influence felt, until intemperance shall be banished from society.

(To be concluded in our next.)

For the Western Luminary.

Two Camp-Meetings in Rutherford Co. Tenn.

Dear Sir—No object on earth is so dear to the truly pious heart, as the Zion of our Redeemer, and no intelligence so interesting and refreshing, as the enlargement of Zion's borders. It is now our delightful privilege to speak of mercies, and record the loving kindness and gracious visitations of our blessed Lord and Saviour. This interesting work commenced at a Camp-meeting, held at the M'Knight Academy, about 12 miles North East of Murfresboro', in a congregation under the Pastoral care of the Rev. Jesse Alexander. The meeting commenced on Friday, the 2nd of September. Appearances at the commencement were by no means encouraging. The season had been for some time exceedingly wet, and the rain was still falling, and at the same time, two other Camp-meetings were held by other christian denominations within five miles of the place, consequently the congregation was small. From the commencement of the meeting the attention was fixed and solemn, but nothing special occurred until Saturday night, when the anxious were invited to the anxious seats. It then was manifest that God was there by the "still small voice" of the Holy Spirit. About 16 came forward requesting instruction, and an interest in the prayers of God's people. No case of conversion occurred that night. The exercises of the Sabbath were deeply solemn and interesting; at the close of the communion, an invitation was again extended to the anxious, when 20 or upwards came forward. There was yet no case of conversion. Some time in the afternoon an inquiry meeting was held, which was numerously attended by persons deeply concerned, but yet there appeared no case of conversion. "Why Lord hast thou forgotten to be gracious? Is thy mercy clean gone forever? Is thine arm shortened that it cannot save? Is thine ear heavy that it cannot hear?" Were inquiries that wrung many a pious bosom. Some of God's people were brought to have painful doubts of their own piety. It was an evening of agonizing prayer. At night after the Church had made public confession of her sins and renewed her covenant engagements, the anxious were again invited, when about 35 took the designated seats. During the following exercises of this night, there was the occurrence of 4 or 5 hopeful conversions. The exercises of Monday was marked with unusual solemnity and engagedness. Monday night was one of high interest. The number of the anxious about 40.—Fourteen cases of hopeful conversion occurred, attended with evidences of remarkable clearness. It was a time of overwhelming joy with God's people. Aged fathers and mothers were seen clasping their new born sons and daughters to their glad bosoms, with eyes streaming with tears of gratitude. Brothers and sisters, husbands and wives, friends and neighbors, participated in the same joy. Tuesday was the last, and truly the great day of the feast. Twenty-two took the seat of anxiety in the morning, and between 12 and 1 o'clock, when the meeting closed, only seven of these were left under the burden of unpardoned guilt. The number hopefully converted during the meeting, was 36.

The Murfresboro' Camp Meeting was held 5 miles South East of Murfresboro', at Kilton's Meeting house. The congregation is under the pastoral care of the Rev. William Eagleton. The meeting commenced Tuesday evening, the 15th of September. The day throughout was excessively wet; nevertheless several families repaired to the ground. By Friday evening the tents were generally occupied. The congregation on Friday was large, considering the coldness and dampness of the time and place. Friday night, the anxious seats were introduced and occupied by an encouraging number. The number of anxious increased day and night, during the meeting, and the last night nearly 100 were on the anxious seats. The work of hopeful conversion, as well as of conviction progressed with the meeting, so that at the close of the services on Wednesday, at 12 o'clock, 80 and perhaps more were found rejoicing in God their Saviour. The concourse of people was great, by day and by night, during the meeting, and especially on Sabbath, it was one widely extended, unbroken mass of human beings. The most fixed and solemn attention was given, throughout the whole occasion. The invoked presence of Jehovah, seemed to awe the most thoughtless into reverence as soon as they set their feet within the sacred encampment. God's people were imbued with an unusual spirit of agonizing prayer. The pangs of Zion were felt by many a pious heart. Saint and sinner seemed to feel, "Truly God is here—how awful is this place! It is the house of God—and it is the gate of heaven"!

Before we close this brief narrative we will give a concise account of the order of worship pursued at both meetings. Prayers were held at the several tents before the rising of the sun. At or soon after the rising of the sun, public prayers were offered up at the stand. The sermons were generally delivered during the day with short intermissions between them. But two set meals were taken—breakfast and supper—that as little time as possible might be taken up in cooking and eating. The anxious seat was frequently used by day and by night; and was found to be an instrument of powerful efficiency. Enquiry meetings were generally held in the morning at 8 o'clock. The ministers that officiated at the M'Knight Camp-meeting, were Messrs. Amzi Bradshaw, Jesse Alexander, John W. Hall, William Eagleton and Orramel S. Hinckley. The same ministers conducted the Murfresboro' Camp-meeting, with the exception of Brother Hinckley, and with the addition of Rev. R. Hardin, D. D. Archy B. Lawrence and Levi R. Morrison.

In retracing what we have witnessed, we cannot but exclaim, "What hath God wrought!" And each one of us would say from his inmost heart—"Bless the Lord O! my soul, and forget not all his benefits. Let all within me bless his holy name!"

Hoping that it may subserve the interest of the Redeemer's kingdom, we wish you to insert the preceeding narrative in your useful paper.

Yours, in the Gospel of our Lord and Saviour.

AMZI BRADSHAW,
JESSE ALEXANDER,
WILLIAM EAGLETON,
JOHN W. HALL.

From the New-York Baptist Repository, Oct. 19.

Lectures on Revivals.

These lectures which were announced some time since, commenced last Sabbath evening in the South Dutch Reformed church. The preacher was Rev. Dr. Cox. The subject under discussion was, "The characteristics of a genuine revival."

The preacher took his text from 1 Kings xix. 11, 13, "And behold the Lord passed by, and a great and strong wind rent the mountain," &c. After noticing the wickedness of the age in which Elijah lived, his cowardly conduct in fleeing when Jezebel threatened his life, and the gracious interference of God, in supplying him with a meal, and appearing to him on Horeb, as he did to Moses many years before, and there giving him a correct view of his holy and wise method of sustaining the affairs of his spiritual kingdom, not by the wind, the earthquake or fire—but by the still small voice searching the hidden man of the heart. The still small voice upon the conscience, was the thunder of God. The Dr. then proceeded to clear up his way before coming to the main question, which he did by assuming that the word of God was the true criterion of a revival, and that the chief rivals of the word, are 1. sensation, which without control, makes fanatics; 2. supposed success; but this was unsafe calculating, for Mahomed had success, and converts here were counted on different principles from what they would be at the judgment.

He then gave a definition of a Revival. It is when religion has the ascendency in the mind or minds of the people.—Preaching the word is the chief *instrument* in revivals. Genuine revivals are the same in all places, and in all ages: there are often counterfeits, and unwelcome intruders; but what merchant throws away a whole cargo, because a part is damaged on the voyage? Revivals are just as necessary as conversions; to deny this would be to deny every constellation in the heavens, and yet admit the existence of each star that composed them; revivals are also necessary to the refreshment of saints. Some things often connected with revivals he denied; such as, that they do injury to society,—that there is necessarily a spiritual decline afterwards, or that any miracles are wrought in revivals. Having thus cleared his ground, he proceeded to state, "THE CHARACTERISTICS OF A REVIVAL."

1. Attention to the written and preached word of God.

2. Inquiry, anxiety and solicitude resting on the mind.

3. Care for the word of God, in distinction from mere human teaching.

4. Seriousness and prayer—a perception of eternal things as they are—and an approach to God both by feeling and language.

5. Spiritual discernment, the man entering into his own heart, and analyzing his own feelings. Infidels mock at this only when they forget religion, and practice it, when railing at hypocritical priests at *heart*.

6. The law of God is apprehended as the rule of duty.

7. An overwhelming sense of sin and personal guilt.

8. He sees that something must be done for him, something that will not change God, but himself.

9. A comparative abandonment of worldly toils and cares; this is the crisis of his soul.

10. A cordial submission to Christ as his Saviour; here he crosses the dividing line; and he acknowledges a new God, a new Bible, a new existence.

11. Brotherly love; believers are of one heart.

12. Love of doing good, growth in grace, ripeness for heaven, and longing for a better country, even an heavenly.

The most important practical reflection which he drew was, the great importance that the church should awake to wise, prayerful and constant efforts for a universal revival of pure religion.

The filling up and illustration was in the *own way* of Dr. Cox, possessing all the interest, originality and impressiveness of his other public productions.

Were it not for our legal spirit and unbelief, we should live as princes on the earth, having a free access to the unbounded fulness of Christ, the unsearchable riches of his grace.—*Charles' Memoirs.*

Mormonites.

We have before us the Jacksonville (Illinois) Patriot of Sept. 13. The leading editorial article relates to one of those unfortunate lunatics, or mono-maniacs denominated *Mormonites*. This sect is increasing in the West; and strange to say, nothing is said or done respecting them, by those, whose families are in danger of being beguiled and severed by this specious heresy. Speaking of a Mormonite preacher who held forth at Jacksonville on the 10th of September, the Editor of the Patriot, says:—

"We heard a part of this lecture, which occupied more than two hours. From his account, this sect came into existence a little more than a year ago, in the following manner. A young man about 23 years of age somewhere in Ontario county, N. Y. was visited by an *angel!* (here the preacher looked round him, apparently to see if the credulity of the people in this enlightened age could be thus imposed on) who informed him three times in one night, that by visiting a certain place in that town, he would have something of importance revealed to him. The young man was disturbed, but did not obey the summons until the following day: when the angel again visited him. At the place appointed he found in the earth a box, which contained a set of thin plates re-semblng gold, with Arabic characters inscribed on them. The plates were minutely described as being connected with rings in the shape of the letter D, which facilitated the opening and shutting of the book. The preacher said he found in the same place two stones with which he was enabled by placing them over his eyes and putting his head in a dark corner to decypher the hieroglyphics on the plates! This we were told was performed to admiration, and now, as the result, we have a book which the speaker informed us was the Mormon Bible—a book second to no other—without which the holy bible, he seemed to think, would be of little use.

It appears from his statement, that three of the offspring of Joseph, by his youngest son Ephraim, whose names were Laman, Nephi, and Lehigh, as near as we could understand, were the persons from whom sprang Mormon. Laman and Nephi, rather declined from walking in the right way, but Lehigh was firm in the faith—Mormon who was a prophet, led them eastward until they came to the sea, as we suppose, where they built a ship and came to the Western world. To prove this, the preacher referred us to Genesis, 49th chap. and 22d verse, and said the branches running over the wall, was neither more nor less than the progeny of Joseph, leaving their own, and coming to this country? He went into a detail of the reasons which induced him to join himself to this people—that, on account of many sects being in the world, and the discrepancies in their opinions he became sceptical—that hearing of these people in July last, he joined himself to them, believing them to constitute the true church—and that he came this way to meet a convocation of elders in Jackson County, Missouri, which is to be their New Jerusalem, but was disappointed in not seeing them there. He insisted on the Bible being joined with his book by quoting the 16th and 17th verses of the 37th chapter of Ezekiel, and comparing the Bible and Mormon's book to the two sticks there spoken of. We thought this part of his subject too ludicrous to be refuted by any man in his right mind. We cannot now enter into the merits of his discourse, nor should we have given this hastily written sketch, had we not been requested to say something on the subject. Some of these men may be sincere; but does this prove that they are in the right? The worshippers of Juggernaut are sincere, or they would not sacrifice their lives by throwing themselves under the wheels of its life-destroying car. As far as we are acquainted with the Bible we now have, we are satisfied that these Mormonites are a deluded set of men, whose doctrines are not only dangerous—but notwithstanding all their professions, they are calling down the curse of God upon their own heads."

Infidel Publications.

This is an age when the press is called into requisition to aid Deism and Atheism. This country abounds with publications of this spirit, sometimes issued in the form of newspapers and sometimes as pamphlets, and sometimes penny productions.

We pay a passing notice to one of these productions in the form of a Catechism, in order to illustrate two things: *First*, the gloomy uncertainty into which the Deist and Atheist would lead their fellow men. *Second*, to show the silly false reasoning, to which they are compelled to resort. A *third* illustration might be made, to show that objections are raised with an appearance of learning, which have been answered times innumerable; but it is of no use in "meekness, to instruct those that oppose themselves" in this way. Their disease is more in the *heart* than in the head. We illustrate the *first thing* proposed by quoting the three first questions.

"*Question.* Who created this world?
Answer. We do not know.
Q. When was this world created?
A. We do not know.
Q. By what means was the world created?
A. We do not know."

Without taking time to notice at length this weak production, we copy the last question to illustrate the *second* thing.

"*Q.* What is the meaning of the word Christ?
A. It signifies anointed; any one smeared with an ointment might be called Christ."

This reasoning is parallel to the following:—Peter means a *rock*. Any rock "might be called" St. Peter or any other Peter. Green, means a color. Any thing colored green, "might be called" General Green or any other Mr. Green.

This is enough to show the way in which accountable beings deceive themselves.—*Christian Herald.*

The St. Simoniens.

"The Saint Simoniens are now displaying, and not without success, the greatest activity in spreading abroad the venom of their infidel principles. They occupy in Paris the largest and most handsomely fitted halls, and the crowd follow them every where. The most popular of our politico-philosophical newspapers, called "The Globe," edited by the highest literary men, dedicates its columns to the propagation of these monstrous doctrines.

"Never was error more visibly stamped with the seal of Satan. Their fundamental principle is this: 'Religion is to perfect the social condition of man; therefore Christianity is no longer suitable for society; because it sets the Christian apart from other men, and leads him to live for another world. The world requires a religion which should be of this world, and consequently a God of this world' This is the basis of that doctrine, which at the present moment threatens to make large inroads on enlightened society. It is too metaphysical for the common people, but the others seemed delighted with it."

"The Saint Simoniens continue to turn to their own profit the disgust of the people for Christianity. These Saint Simoniens are animated with the deepest hatred against our adorable Saviour; they lose no occasion of blaspheming Him, and their blasphemies are willingly received. I went lately to hear them, accompanied by my wife. Their number was considerable. Four young men presided; one of them read a discourse on a point of political economy; and, though the subject was far removed from Christianity, the young orator found occasion to utter some blasphemies against the Saviour. As a Christian and a minister of Christ, I could not be silent; and, as they consent to objections being made, I arose to ask leave to speak; leave was granted me, and while my wife assisted me by her prayers, I spoke for the Lord. A lively discussion took place between us, and lasted nearly three quarters of an hour. I was able to judge of the impiety of the people who were there, by the murmurs of disapprobation which were raised in the auditory when I spoke to them of the love of God in the gift of his Son, and of the death of the adorable Saviour. I do not know what was the effect produced by this discussion. These unhappy people think themselves already conquerors; but the Gospel has triumphed over other adversaries besides such as these."

[From the New-York Observer.]

American Board of Commissioners for Foreign Missions.

The Hon. Jonas Platt, Rev. Drs. M'Auley and Spring, Professor Goodrich, and Hon. Wm. Reed were appointed a Committee to report on the expepediency of memorializing the Government of the United States in behalf of the missionaries among the Cherokees, now imprisoned. This was a subject of much interest to the Board, and one which called forth the deep feelings of their hearts. But little time, however, was occupied in discussing it. The following is the report of the Committee:

The Committee to whom was referred the consideration of the present state and prospects of the missionary stations among the Indians in the south western part of the United States, would respectfully report the following preamble and resolutions for the adoption of this Board.

Whereas, this Board, with the consent and approbation of the President of the United States and in conformity to the laws thereof, did establish missionary stations in various parts of the south western territory of this country, and particularly among the Cherokee nation of Indians, then under the acknowledged jurisdiction of the United States as qualified by treaties;

And whereas the state of Georgia has recently laid claim to an exclusive jurisdiction over the said Cherokee territory, and enacted laws which are represented to the missionaries of this Board by able counsel, to be contrary to the constitution and laws of the United States, and subversive of their rights as citizens of the same;

And whereas Samuel Austin Worcester and Elisur Butler, missionaries of this Board, have chosen to consider themselves as being and remaining under the laws and protection of the United States, until the question of jurisdiction shall be definitely decided by the highest legal tribunals thereof; and have therefore declined either to take the oath of allegiance to the state of Georgia and obtain a license from the Governor to reside in said territory, or to depart therefrom, and are in consequence now under sentence of imprisonment for the term of four years, in the Penitentiary of said state, therefore,

Resolved, 1. That as far as the facts of the case are now before this Board, this Board do approve of the conduct of their missionaries under these trying circumstances.

Resolved, 2. That the Prudential Committee be directed to prepare and publish a concise statement of facts respecting the missions established by this Board among the South Western Tribes of Indians; comprising a notice of the circumstances of those tribes prior to, and at the commencement of our missionary operations among them, with a view of the progress of social, intellectual, moral, and religious improvement among the Indians, and of the aid, sanction, and encouragement originally, and from time to time, extended to these missions by the government of the United States; with estimates of the monies expended in the establishment and progress of these benevolent operations, and all the essential particulars respecting the state and prospect of these tribes, and of the several missions among them, in connection with a statement of the proceedings of the United States' Government, and of the State of Georgia, affecting the rights of the Indians, and finally interrupting the missions and arresting and imprisoning some of the missionaries.

Resolved, 3. That the Prudential Committee be, and they are hereby directed to address a respectful memorial to the President of the United States, claiming the protection of the Executive government for the missionaries of the Board among the South Western Indians, and at their discretion, to present a memorial to Congress on the same subject.

Resolved, 4. That it be recommended to the churches, to make the present condition and trials of these suffering imprisoned missionaries of the Board the subject of special prayer to Almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation may be overruled, to the extension of the Gospel and the ultimate prosperity of the missionary cause.

The following summary view of the missions of the Board was prepared from the report for the Religious Intelligencer:

The Board has eighteen distinct missions under its care: four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 51 stations, and are composed of 61 preachers, 45 lay assistants, and 126 female helpers, married and single; in all, 232. Fourteen preachers of the gospel have received appointments, with a view to their proceeding into different fields as soon as possible. One of these is, indeed, already on the way to the place of his destination. Eight, with a physician and printer, are expected to embark, during the present month, for the Pacific. One is destined to liberated Greece; another to Palestine; another to the Jews of Turkey; and two to Bombay.

The number of schools in the several missions is 1,045, containing upwards of 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and 47,000,000 of pages have been issued in eleven different languages. Thirty-three churches have been organized, and contain upward of 1,300 members; and within the period embraced by this report, not less than five of the missions have been visited with copious effusions of the Spirit of God.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 9, 1831.

Notice.

The two Presbyterian congregations in this town, and the citizens generally, are requested to attend a meeting to be held this evening, at candle light, in the first Presbyterian church. The Rev. John Breckinridge will deliver an address, in behalf of the General Assembly's Board of the Presbyterian church for the education of pious and indigent young men for the gospel ministry.

To Correspondents.—The letter from Mount-Vernon, and "A Subscriber," shall receive due attention.

Address on Temperance.

We present our readers to-day, the first part of an interesting Address delivered before the Harrodsburgh Temperance Society, in August, 1830. The manuscript of this Address, it appeared, was sent to us for publication soon after its delivery; but by some means, it never reached us. We have since solicited from the author, a copy of it for publication. It will abundantly repay an attentive perusal.

Loss of the Rothsay Castle.

The painfully interesting account contained in our paper of to-day, respecting the wreck of the steam packet *Rothsay Castle*, near the English coast, affords another melancholy proof of the awful effects resulting from the intemperate use of ardent spirits. A more melancholy narration we have seldom ever read. Upwards of fifty individuals hurried into an untimely grave, through the beastly intoxication of a single individual! When will the wise and the good, without distinction of age, sex, or party, arise in all the majesty of virtue, and all the efficiency of united, untiring effort, to banish a monster from the earth, whose desolating influence the pen of an angel might well be called into requisition to describe.

The Missionary Convicts.

The editor of a partizen newspaper published in Harrodsburgh, Ky. entitled the "*American*," in commenting on an article that recently appeared under our editorial head, respecting the shameful and unparalleled persecution of the Missionaries, by the government of Georgia, holds the following language: "We would advise the Editor of the Luminary to let his 'indignation' abate, before he calls down 'the judgments of Heaven' upon the constituted authorities of a State, for the discharge of their duty."

As the editor of the American has kindly tendered us his advice, we will reciprocate the favor, by advising him to read our article again, and he will discover, that the charge he has brought against us is destitute of a shadow of foundation. We have freely expressed our opinion of the disgraceful and cruel persecution that is now exhibited by the state of Georgia, towards two unoffending preachers of the gospel, for prosecuting their lawful and proper business, but, in doing so, we have neither called down the judgments of heaven upon any state authorities nor upon any individual.

Porter's Health Almanac, for 1832.

This truly interesting little work has been lying on our table for several days. It contains eighty pages, and is published in Philadelphia, at the office of that universally popular periodical, the *Journal of Health;* and the health department of it, is under the direction of the editors of that work. Besides the valuable matters relating to health, with which its pages are enriched, written in a remarkably pleasing and popular style, this Almanac contains the ordinary calculations, adapted to the United States generally.

The improvements that have, of late years, been made in this species of our literature,—if we may be allowed the expression,—must be gratifying to every person of correct taste. There is hardly any thing published in the form of a book that has so extensive a circulation as the Almanac. It seems to be an indispensable article in every family. And in many cases, is consulted by almost every member of it, from the hoary sire down to the youngest who understands his a, b, c, with as much frequency and veneration as were the ancient oracles of the Greeks and Romans. How important is it then, that a book which has so extensive an influence, should be not only free from every thing that would exert a deleterious influence on the morals of the community, but be composed of matter of such a character as will confer a benefit upon every individual into whose hands it may fall. But have any of the numerous Almanacs which have every year obtained so extensive a circulation, sustained this latter character? Every one knows, that previous to the appearance of the *Christian Almanac*, which has been regularly issued by the American Tract Society, for several years, these publications consisted principally of absurd guesses about the weather, foolish and obscene anecdotes, and doggrel rhymes. The Christian Almanac is well known throughout the union. No Almanac before, has ever obtained any thing like so extensive a circulation. And the benefits it has conferred on the community, not only in its tendency to banish from use the absurd nonsense that is hawked about the country, under this character, but more directly, by means of the invaluable truth contained in its pages, are incalculable. For this truly acceptable service, the American Tract Society is entitled to the thanks of every citizen of the community. And we only wonder, that the design was not conceived before. But like the now almost innumerable methods of doing good, by means the most simple, and at the same time the most efficient, this admirable method of communicating instruction, in the wise providence of God, has been reserved for the developments of this wonderful age.

We are glad to see the compiler of the *Health Almanac* taking advantage of the hint afforded by the Tract Society. One has said, in reference to moulding the character of a people, "Let me but write the ballads of a nation, and I care not who makes its laws." And the remark is founded on a correct and deep knowledge of human nature. Surely then, a book that is so extensively circulated, and so much read as an Almanac, must exert no inconsiderable influence on the community. We hope this Almanac may obtain an extensive circulation. We heartily commend it to the notice of our readers.

For the Western Luminary.

The Christian Almanac.

Mr. Skillman,—Through the medium of your excellent paper, I wish to suggest *one* word upon a subject which is worthy of *many;* I refer to the circulation, through our community, of the *Christian Almanac*. There is a growing interest in the monthly distribution of Tracts, and, here is one Tract which may be brought into families for perusal not for one month only, but for twelve. Instead of the foolish attempt at *guessing* the weather, and the worse than foolish efforts at fabricating wonderful tales and obscene jests, this pamphlet is filled with Statistical Tables, notices of literary and benevolent institutions, and much general information. Besides several pages of religious and moral instruction, drawn from the "pure fountain of Eternal Truth." This easy method of diffusing religious instruction through the community, is surely worthy the attention of the christian public. E. W.

We heartily concur in the above recommendation of our Correspondent; and hope our friends who have never seen the Christian Almanac, will examine it before they purchase their Almanac for the ensuing year. The price is the same as that of the ordinary Almanacs in common use. We learn by an advertisement in our paper, that these Almanacs can be had, in any quantity, at the bookstore of Mr. A. T. Skillman, in this town.

Editor.

Temperance Taverns.

Mrs. Davenport at Danville and Thos. Q. Roberts at Harrodsburgh have given notice that spiritous liquors will not in future be kept in their taverns. May their excellent example be followed generally by tavern keepers. The cause of temperance is destined to triumph over prejudice and to achieve a great moral revolution in the land.—*Kentucky Reporter.*

In addition to the two taverns above mentioned, we would subjoin that of Mr. *G. H. Briscoe*. It is a fact worthy of attention, that these three taverns, the only temperance taverns we know of in the state, are all situated in Mercer county.

We are glad to see our political journals bearing such testimony, in favor of a cause that should elicit the prayers and the strenuous, untiring efforts of every lover of his country and every friend to his fellow creatures. The sentiment above quoted from the Reporter, is emphatically true. The noble, the hallowed cause of Temperance *will triumph over prejudice; it will achieve a great moral revolution in the land.* And although, like every other practical scheme of benevolence, this noble charity has received its full share of obloquy, and derision, and scorn, from overflowing phials, yet it lives, and flourishes, a monument of the wisdom and benevolence of its founders. Very many, of all denominations and parties, who were, at its commencement, ranked among its most strenuous opposers, have since, on a calm investigation of the subject, and in view of the great practical benefits that have already resulted to the community from the operation of this scheme of enlarged benevolence, become convinced of their error, and are now numbered amongst its warmest and most efficient friends. And we are convinced, that this will be the result in the case of every honest, candid mind now opposed to this scheme of good doing, that will view the subject impartially.

The Lyceum.

The first regular meeting of the Lexington Lyceum was held on Tuesday of last week. The meeting was full; and the Address by Dr. Caldwell, on the moral and other incidental influences of Rail Roads, was unusually interesting.

The Convention.

In addition to the notices already given, of the proceedings of Presbyteries in relation to the Cincinnati Convention, we noticein the last *Standard*, an account of the proceedings of the Presbyteries of Indianapolis, (Indiana,) and Lancaster, (Ohio.) We have not room for the details of these meetings. Both Presbyteries have declared themselves auxiliary to the General Assembly's Board of Missions, and made arrangements to be represented in the Convention.

Revivals.

We had prepared some interesting accounts of Revivals of Religion, for our present sheet, but for want of room, shall have to confine ourselves to a brief abstract from them. The blessed effusions of the Divine Spirit still continue to be enjoyed in New-England and in some of the Southern States in a manner hitherto almost unknown.

Maine.—A writer from Bristol, in this state, observes, that at a recent meeting from twenty to thirty gave evidence of having passed "from death unto life." In Phipsburg, about thirty are supposed to have submitted to the Redeemer.

New-Hampshire.—A communication from Raymond, dated Oct. 13th, says, "There have been 25 hopeful conversions, embracing some of the most thoughtless and profane, since the commencement of a protracted meeting held here the last of August. A good degree of solemnity prevailed during the meeting, and at the close there were about 100 took the anxious seat; and since that time from 60 to 80 attend the inquiry meetings frequently holden."

Massachusetts.—A four days meeting was held recently at Northampton, with much effect. About one hundred attended the inquiry meeting. A three days meeting was held there in May last, and a revival has been in progress ever since April. More than 100 have already been received into the church.

New-York.—A letter dated Ithica, Oct. 17, says "There have been a number of conversions, I do not know the precise number, but perhaps fifteen or twenty; and a large number are deeply impressed with the importance of seeking an interest in the Saviour; among them are some of our most wealthy and influential men."

Long Island.—Eighty were added to the Presbyterian church in East Hampton, a few weeks ago, the fruits of the recent revival.

For the Western Luminary.

Mississippi Presbytery.

Port-Gibson, Oct. 20th, 1831.

My Dear Brother,—Delighting myself to look over the religious tidings in your pious paper, I also delight to add, when I am able, to your columns of good news. On the 12th inst. the "Mississippi Presbytery" commenced their autumnal meeting in this town. The opening services were in dedication of our new Church, which for the first time, was used for divine worship. It was a time of unspeakable emotions, when our congregation joined in holy solemnities in this beautiful Temple dedicated to the Triune Jehovah. On Saturday the "Pastor elect" was solemnly installed. Rev. Geo. Potts preached the Sermon—Rev. Peter Donan delivered the charge to the Pastor—Rev. Wm. Montgomery delivered the charge to the people, and Rev. W. C. Blair presided. This religious ceremony was novel to most of the audidience, and produced in pious hearts the most thrilling sensations. Sabbath was indeed "the great day of the feast," and long shall we remember it. To an auditory which filled almost every vacant place in our commodious church, a most solemn sermon was addressed while every ear was listening. Immediately after the sermon, ten new brethren and sisters "witnessed a good profession," and were hailed as beloved associates by the flock of the faithful disciples. Never before in this place did so goodly a number crowd around the communion board—never did so many gaze upon the moving scene of Christians commemorating their Saviour's dying love. About twenty ministers were present during the meeting, and fourteen most interesting sermons were preached on the first week in which our church has been opened to "worship God." "Sunrise prayer meetings" were kept up every day, and there the awakened part of the attendants, (amounting to twenty) presented themselves on the *anxious seats.*

Surely this holy Temple, perfumed with the incense of 14 sermons and 10 prayer meetings, during the first week of its occupancy, will ever be filled with the cloud of the divine glory, and never want the tokens of Jehovah's presence. We rejoice that Zion's God is not provoked to relinquish our Presbyterial bounds on account of the slothfulness of his servants, and yet we mourn the feebleness of our churches and the prevalence of irreligion. If, dear Brother, your heart and the hearts of other brethren, are not preoccupied with other interests, do pray *for us*—for "Mississippi Presbytery." We are like the unmoistened fleece, in the midst of the descending and fructifying dews—we of all the Presbyterian heritage appear the most sterile. Within this year more than twenty have been enbosomed in our fold, but death is rapidly striking from our list the most endeared names. Oh! may the cloud of divine influences move Southward, and overshadow and bedew and revive our feeble churches, and unto a Sovereign God, we hope, we shall give all the glory.

Your faithful Brother in the Gospel,

ZEBULON BUTLER.

Mr. Thomas T. Skillman.

West Tennessee Presbytery.

The following has been kindly furnished us by a correspondent:

"The subject of a Convention being brought up by the Stated Clerk, in handing in an overture from the Presbytery of West-Lexington, after considerable discussion a committee was appointed to prepare a minute for the Presbytery, which, as nearly as I can recollect, was as follows:

Presbytery having considered at length the overture from West-Lexington, in reference to the proposed Convention in Cincinnati, as well as the general subject to which it relates, adopted the following resolutions—viz:

1. *Resolved*, That this Presbytery do most cordially approve of the present organization of the Board of Missions of the General Assembly; and of the mode of conducting Domestic Missions as pursued by the said Board.

2. *Resolved*, That while this Presbytery cheerfully admit that the A. H. M. Society has been the instrument of much good in propagating the Gospel in destitute places, and while they rejoice in the good thus accomplished, they do feel themselves especially bound to patronize the Assembly's Board, and to extend its influence, as being more congenial with the Constitution of the Presbyterian Church in the United States.

3. *Resolved*, That this Presbytery does not perceive the necessity or propriety of *deciding* or adopting any other plan for conducting Domestic Missions than that now pursued by the Assembly's Board.

4. *Resolved*, That a copy of the above resolutions be forwarded to the Chairman of the Convention to be held in Cincinnati; and that he be informed that this Presbytery is entitled to four representatives in the General Assembly.

These resolutions passed twelve to one."

[*Standard.*

Synod of Pittsburgh.

The Synod of Pittsburgh, which commenced its session in this city, on Thursday of last week, continued until 1 o'clock on last Thursday, and adjourned to meet at Washington on the third Wednesday of next October.

The Synod was composed of 89 Clergymen, and 37 Ruling Elders. The business which excited the greatest interest, was the forming of a Missionary Society, and an *overture* memorializing the General Assembly to adopt a formula to be subscribed by every Clergyman and Ruling Elder, receiving the Confession of Faith and Catechisms of the Presbyterian Church, and making such subscription necessary to entitle to a seat in Synods, and in the General Assembly.—*Chris. Her.*

The Catholic Telegraph.

We have received the first two numbers of a Roman Catholic newspaper, with the above title, recently established in Cincinnati. In his address to the public, the editor uses the following argument in favor of Romanism:

"The Roman Catholic faith, is the faith of nearly ONE HUNDRED AND SEVENTY MILLIONS of the present generation. This immense multitude is composed of "*all nations, and tribes, and people, and tongues.*" They are dissimilar in their manners and habits; they are often influenced by opposite and conflicting interests; but, on the subject of their faith, their union resembles the harmony of the heavenly bodies, whose light is not the less, though clouds and vapors sometimes interpose to obscure the vision of mortals. To every unprejudiced mind, it must appear inconsistent to reject the united testimony of so many millions, to favor the opinions of a comparative few, who differ as widely from each other as they do from the great body from which they have seceded."

In No. 2, we have the following sentiments, under the editorial head:

"We are highly gratified to know, that the first number of the Catholic Telegraph has met with a favorable reception, generally, among our respected fellow citizens. We hail it as an evidence of the progress, which liberal and enlightened principles are making in our city. But a few years ago, it was with no small difficulty the Catholics succeeded in obtaining a spot of ground for the erection of a chapel. The difficulty appeared to have its origin in the strong prejudice, which, at that time, prevailed against the name of Catholicity. The presence of a few harmless and unoffending priests was the signal of the warning to beware; that the wolf was upon his walk; that the ark was in danger; that a prompt and simultaneous effort was necessary on the part of the community to avert the scourge, which menaced their civil and religious liberty! Sectarian zeal ascended the pulpit to spread the alarm. The dark ages were recalled; bigotry, superstition and idolatry were evoked; the terrors of the Inquisition were exhibited with such descriptive force, that, with a slight effort of imagination, the religious devotee could see the headless trunks and mangled bodies of innumerable protestant martyrs! This effervescence, however, gave way in proportion as the real tenets of Catholics became better known. The scruples which had led them to suspect the allegiance of the Roman Catholic, fled before the evidence, that many of the shot, which told so well by sea and land, during the last war, were fired by hands accustomed to make the sign of the Cross upon catholic foreheads.

The rapid progress of Catholicity, within the short space of a few years, not only in the city, but throughout the diocess, is very remarkable. Considerable accessions have been made by emigration; but it is no less true, that great numbers have been added by conversions, which are very frequent, especially in Cincinnati."

Missionaries to the Pacific.—Twenty Missionaries under the patronage of the American Board of Missions are expected to embark at this port, about the 15th November, for the Marquesas and Sandwich Islands.—They are, eight preachers with their wives, a physician and his wife and two printers.—We learn that they are to take passage in the ship Averick, Captain Swain.—*New-Bedford Mercury.*

Importation of Slaves.

[From the Kentucky Reporter.]

Fayette County, Oct. 27th, 1831.

MR. SMITH:

I observe in your paper of the 26th the following passage contained in an article from the Richmond (Va.) Compiler: "*The slaves are thinning by sales for distant markets.*"

The "*slaves*" spoken of are those in the immediate vicinage of the late insurrection in Virginia, and may be a part of those actually engaged in the horrible excesses lately perpetrated there; and the "*distant markets*" to which they are sold mean among others, our very selves, and this identical region.

Now Sir, is it to be borne that in utter defiance of the laws, the most abandoned part of the slave population of other states is to be constantly brought amongst us, by regular slave dealers, and dispersed through the country in sufficient numbers to become the fomenters of new excesses? Are we forever to allow men who carry on a domestic slave trade, actuated by the same motives and but little inferior in heinousness to that other slave trade which our laws define to be piracy and punish with death, to outrage our feelings, violate our statutes, degrade our national character, and put at hazard the lives of our wives and children —by introducing among us, *for gain*, beings who have shown themselves capable of the most horrible crimes?

Have our slave owners no interest in preventing the corruption of their slaves, by hindering them from having intercourse with such depraved creatures?—Have our non-slave holders any idea that they bear charmed lives, or that discriminations were made in Southampton?

Will you have us informed whether or not it is the duty of our public authorities to give attention to this business? For example, is it the duty of our Judges to give in charge to the Grand Juries those statutes which prohibit the importation of slaves? Is the Attorney for the Commonwealth bound to prosecute when he has knowledge of the violation of those laws? Are our Grand Jurors sworn to make presentment of such cases as come within their knowledge? Is our Governor at liberty to have these laws enforced? If these things are not so, it is high time they were made so; if they are thus already, it is greatly to be deplored that the sentiments of those who make our laws, should be set at nought by those who are appointed to enforce them.

I grant that if the further importation of slaves was effectually prevented, we would only have taken the first step towards ridding ourselves of an evil which cannot much longer be borne. But it is the part of wisdom and of safety also to stop the further increase of the evil. Mr. Jefferson truly said, "It is like a man holding a wolf by the ears: he cannot hold him much longer; and he is afraid to let him go." That man would certainly be in no condition to struggle against another fresh wolf. B.

From the Liverpool Journal.

Loss of the steamer Rothsay Castle.

This melancholy accident, by which near 150 families have been plunged into sudden and excessive sorrow, engrosses the entire attention of our townsmen, and will, no doubt, elicit the sympathy of the whole country. The rumours of various particulars are, as usual, numerous and contradictory; but we believe that our readers may rely upon the following particulars of the sad affair. We have made every exertion to gain information, and believe that the facts are as follow:—

At just 5 minutes before 11 o'clock, on Wednesday morning, the unfortunate *Rothsay Castle* weighed anchor to pursue a trip to Beaumaris. There were 100 persons on board who had taken tickets from the office of Mr. William Watson, agent for steam packets: and as very many are known to have omitted the ceremony of applying to the office for a ticket, preferring to pay the passage money to the captain on board, we may safely state that, including the crew, the major part of 200 individuals was on board this illfated vessel.

The steamer hung about the river, receiving passengers, &c., for above an hour, and it was past noon before she cleared the rock. The storm of Wednesday morning, which our readers will find fully detailed in another part of the *Journal*, having passed by, it was natural that the "deceiver, Hope" should flatter the unhappy individuals on board that they might expect a safe and pleasant trip, which most of them sought for the benefit of health, or other advantages of a sea voyage at this delightful time of the year. Alas! they were then upon the brink of a most awful scene, pregnant with death in its most awful form. There were many families with their young children on board, all of whom were speedily to be swept into the merciless deep.

At about twelve o'clock at night the wind had increased to a strong gale, the weather was thick, and a heavy sea running. The vessel at this time, had reached the most critical situation in her passage, being just between Puffin Island and the Spit, or extreme end of the sand bank called the *Dutchman's Bank*, which extends from the land under Penmanmaur-hill, to within less than half a mile of the Island. The wind was blowing from the N. N. W., and of course forcing the unfortunate *Rothsay Castle* in a direct line towards this dangerous shoal. Whether from the heavy sea, or the power of the tide, or that the vessel was unable, being old and decayed, to make way against the waves, or that the captain did not make sufficient allowance for its being low water, or from all these causes combined, she struck upon the bank very shortly after midnight. The total hopelessness of her situation soon became apparent; and a scene beyond description heart-rending, and such as any one who has not witnessed a similar one, can not be able to conceive, ensued.

Many must have been the painful agonizing scenes on board during the awful calamity it is our task to describe, none more so, perhaps, than that of Mr. Broadhest, of Sheffield, who was fated to witness the death of his two daughters, very beautiful young women, whom, with himself, he fastened to a plank, in the vain hope of reaching the shore alive. The pitiless buffeting of the waves, however, destroyed these tender flowers, and left the disconsolate father to deplore the bitter loss.

Mr. Nuttall and Miss Whitaker made up a party of 26 persons, all from Bury, and persuaded them to visit Wales. It is remarkable that out of the 26, Mr. Nuttall and Miss Whitaker were the only persons saved.

"When the vessel arrived off the floating light," says Mr. Nuttall "the sea appeared rough, and Mr. Tarrey, of Bury, being, in common with others, greatly alarmed, went down to the cabin, where the captain was at dinner, and requested him to put back. His reply was, 'I think there is a deal of fear on board, and very little danger. If we were to turn back with passengers, it would never do,—we should have no profit.' The sea continued rough, and the vessel made such little way that she continued three hours in sight of the floating light. The passengers became very ill, and all expressed great anxiety to turn back, but the captain still refused. He was repeatedly asked to make signals of distress, but he declined to do so. Soon after nightfall, the vessel began to fill with water, and the pumps were put to work, but still it gained on them, and the captain was requested once more to make signals of distress. Had he done so, it was the opinion of practical men at Beaumaris, that all could have been saved. He would not, however, make signals, neither would he hang out a light, and the result of his obstinacy was, that the vessel quitted her course, and struck at 12 o'clock.—The scene then was piteous in the extreme; 50 persons were at once thrown into the sea, amidst the screams of the survivors, by the lurching of the vessel. Long before she struck, the passengers looked on themselves as lost, and parents and relations were to be seen taking leave of each other."

When the vessel struck, the passengers rushed forward, but the captain ordered them aft, and on seeing him consulting the mate, a gentleman cried out, "it is all over with us: the captain and mate are preparing to leave the vessel." At that instant no doubt from accident, the captain fell or tumbled overboard, and was the first person drowned. Mr. Nuttall says he was intoxicated all the way.

The vessel continued whole until 1 o'clock, when she broke as it were, across, and the remainder of the passengers, with the exception of those saved, were hurried into the sea. Before this direful event, the scene on deck was heart-rending. The women and children collected in a knot together, and kept embracing each other keeping up all the time the most dismal lamentations. When tired with crying, they lay against each other, with their heads reclined, like inanimate bodies; but when the vessel went to pieces, at half-past 1, the shriek of anguish and despair was terrific and deafening. At this awful moment Mr. Nuttall was precipitated into the sea; he was encumbered with all his clothes, a great coat, and in addition to these a fine little boy took refuge on his back. He could not swim, and must have sunk had not providence thrown a rope in his way. He seized it eagerly, and was guided by it to a part of the wreck that adheared to the wheel of the engine. Here he found Miss Whitaker, a boy and six others. They remained here, in the presence of death, until 7 o'clock. In the hope of attracting notice they hung out Miss Whitaker's shawl, and this signal having been seen from land, the life-boat came off, and carried them from the wreck. Previous to her arrival the tide had carried them out to sea, and they must have soon perished, had not assistance arrived. It was low water when the vessel struck. We should have stated sooner, that, on the vessel striking, the bell was rung; but the tongue breaking, they could not make more noise than was occasioned by the striking of the bell with a piece of timber. If we understood Mr. Nuttall correctly, several of the ladies and children were drowned in the cabin. The boy on his back was saved.

Such was the state of anxiety of the poor creatures, who had been so long hanging to the wreck, that they imagined when taken up at 7 o'clock in the morning, that it was noon. One individual, rescued by the schooner, had totally lost his sight, and not being aware of his misfortune, his constant prayer was that the day might break.

It is already ascertained that *fifty seven* persons were thus hurried into eternity, among whom were two clergymen.

Louisville Lyceum.

Louisville, Oct. 28, 1831.

TO THOMAS METCALFE,

Governor of Kentucky.

Dear Sir: The Louisville Lyceum, at a late meeting, passed a resolution directing me to advise you, that in the offer of a Literary premium (through you,) for the best "*Theory on Education*," that it is their wish to dispense with the requisition which makes it necessary that two or more pupils should be examined in accordance with the principles of the theory offered.

They would, also, designate the second Wednesday in December as the day on which the Theories are to be examined.

Respectfully,

JNO. F. ANDERSON, *Treas'r.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at Baltimore London papers have been received to the 12th of September.

POLAND.

Polish and Russian armies near Warsaw.

The latest intelligence from Poland contained in these papers is dated "From the Frontiers, Aug. 27," and published in the Prussian State Gazette of the 2d of September. It refers principally to mere movements of the hostile armies. The main Polish army had retired within the fortifications of Warsaw, after having sustained a loss of 1400 or 1500 men in a reconnaissance, owing to imprudence of Colonel Legallois, a French officer. Two corps have been detached into the Palatinates of Podlachir and Plezk. The former, and the stronger, under the French General Romarino, is believed in Paris to have obtained a signal victory over a portion of the army of Rudiger. One good effect of these diversions has been the introduction into warsaw of large supplies of provisions.

Within the walls of the city comparative tranquility had been restored by the firmness of the new Chief or Dictator, Krukowiecki. Four of the miscreants concerned in the horrible massacre of the 16th August, have been shot, but it is said that the leaders in those frightful disorders have been allowed to escape with impunity. So far from having any intention of surrendering, the determination of the troops and the citizens to defend themselves to the last extremity had, if possible, become more fixed. The Russians, on the other hand, are described as eager for orders to begin the assault. The leaders of both armies are aware of the value of time. Paskewitsch is hastening his preparations for decesive operations against Warsaw, well knowing that, if the city hold out but for six weeks more, the winter will have set in and expose him to the repetition of the defeats and losses experienced by Diebitsch last year. Such is precisely the impression on the minds of the Polish Generals, they will consequently laugh to scorn the summons to surrender, by which, on three successive days, the Russian Marshal means to precede his attack on Warsaw. The ostentatious arrogance of the Emperor Nicholas, in declaring in advance (according to private letters from Berlin) that he will listen to no mediation of other powers, no terms on the part of the Poles short of absolute submission, is, therefore superfluous.

Particulars of the horrible massacre in Warsaw on the 16th of August.

The Paris Moniteur contains the following confirmation of the deplorable events that have lately occurred at Warsaw:—

Letters have been received at Vienna, Dresden, and Berlin, containing ample details of the melancholy occurrences which have taken place at Warsaw. The Patriotic Club has long excited alarm in the minds of the well disposed portion of the inhabitants. The most dangerous doctrines were professed by them, and it was easy to foresee that, emboldened by the weakness of the Government, the members of that society would sooner or later give themselves up to violent excesses. The pretended plot, in consequence of which Gen. Jankowski and Bukowski were arrested, is generally looked upon as unfounded; no proof had been produced against them. Nevertheless, the Government through pusillanimity, abstained from proclaiming their innocence, and preferred delaying the judgment. By this system of timidity it gave satisfaction to no one, and irritated those whom it wished to flatter.

"On the other hand, the plan laid down by General Skrzynecki, which led to his being accused of treason, and the necessity of remaining upon the defensive after so many promises of attacking and beating the Russians, all concurred to encourage and facilitate the projects of the anarchists.

"After they had formed their plan, the Patriotic Society assembled in the afternoon on the 15th of August, and about seven o'clock, proceeded to the palace of the Government, where they demanded that Gen. Skrzynecki should be tried. The Government promised it, but this act of weakness only served to increase the audacity of these blood-thirsty men. The numbers constantly increased. It was composed of officers of the army, Lithuanian refugees, and some of the populace, who marched amidst cries of vengence towards the Royal Palace, in which were confined persons accused of having formed a conspiracy in favor of the Russians.

"The guard of the palace was intrusted to about 200 men, who, if they had done their duty, might have prevented their penetrating into it. They began, it is true, by barricading the doors, and firing off into the air, several muskets, upon which the multitude retired; but the ringleaders, after haranguing them, made them advance again. Count Ostrowski, Commander of the Civic Guard, came up, and, according to one of the letters, had the baseness to say that arms had not been given him to destroy his countrymen. The palace gates were then broken open; the multitude rushed in, and the mob was increased by a part of the Guards. Gen. Jankowski was seized first and hanged on a lamp-post. Soon after Generals Salaski, Hurtig, and Bukowski, M. Fanshaw, Chamberlain to the Emperor, and Madam Bazonow, were put to death in the same manner. The daughter of that lady was pierced through and through with a sabre for attempting to defend her mother. These unfortunate victims were mutilated after having been killed. The details are too horrid to be related.

"The rage of the assassins continued unrelenting. They proceeded to a prison in which were confined some agents of the old police, and afterwards to the house of correction, where they recommenced the carnage. Men imprisoned on slight charges, and strangers to politics, were murdered. About sixty individuals perished in that dreadful night.

"It appears that General Krucowieski had declared himself Governor of the city, and that the National Government confirmed him in that office the next morning. But his efforts were insufficient to arrest the anarchists, because there were no troops of the line at Warsaw, and because the Civic Guards could not be depended upon. Several murders were committed on the 16th; at 3 o'clock in the afternoon, a Russian officer, who had been wounded and made prisoner, was taken out of a cart and hanged in the street, because it was reported that he was a Prussian—he was, however, a native of Courland.

"The chief of the Government, to whom it is but justice to say that he and one of his colleagues alone sustained in the Directory sentiments of moderation and order, was from the very beginning the objects of threats, and was compelled to fly for protection to the army, which he happily joined about 2 o'clock in the morning. Upon the reports he made to the Generals, the regiments nearest the city, were ordered to march into it, and entered accordingly on the evening of the 16th. Gen. Krukowiecki was then enabled to establish order, and the night passed without disturbance; but had it not been for the arrival of the troops, bloody scenes would probably have taken place. Lists of proscriptions were circulated, in which appeared the most distinguished names. Every man who did not assent to the most execrable proceedings of fury, was marked by the Club as sold to the Russians. On the 17th, in the morning, not a single murderer had been arrested, though the town had been under martial law for upwards of twelve hours.

"The Government felt its want of strength, and that it was impossible for it to repair the evil it had committed or suffered, consequently it adopted the advice of Prince Czarteryskis who had returned, and yielded up his authority. The Diet hastened to confer on Gen. Krukowiecki a species of Dictatorship, with the title of President of the Government, adding six ministers to execute his orders, who were to be named by himself.

"On the 17th the new Chief arrested the most prominent of the murderers, who were pointed out by public indignation, and instituted a court martial, with authority to try and condemn them. On the following day he published an energetic Proclamation, and dissolved the Club. Since the 17th public order has not been disturbed.

"Our Vienna Correspondent has received intelligence to the 28th of Aug. At that date the ferment was very great, and the conduct of the new Chief, though energetic, did not suffice to calm it. The punishment had been proportioned to the number and atrocity of the crimes. Four obscure assassins had just been shot, but the men pointed out by public opinion as the chiefs of the insurrection and the real authors of the massacre had been spared. Several of them, after having been arrested, were set at liberty upon the pretext that there were not sufficient proofs against them. Among these were two priests, clubists, who had been seen stirring up the murderers. It is not supposed that any further judicial inquiry will be made into this horrible affair. This impunity excites the apprehensions of well disposed people. Nevertheless the firm and active character of the President, inspires some hope.

ITEMS.

The insurrections in Hungary have been suppressed. Four hundred of the revolted peasantry had been made prisoners, of whom several have been tried by Court-martial, and shot. Italy is, for the moment, tranquil.

The French Government have despatched one of their ships of war to determine the latitude and longitude of the new island that has sprung up in the Sicilian Sea, between Girgentum and Pantalaria. They have sent also some eminent geologists to examine the structure of the island,—an object of much curiosity in the scientific world, as hitherto no opportunity has been afforded of carefully investigating an island of this description, they having in all instances sunk back into the sea again, before the opportunity was allowed for such examination.

The Madrid Gazette of the 20th inst. mentions, that a farmer at Lugo, in Galicia, in ploughing a field lately, found two earthen vases, containing several pounds weight of gold coin, bearing the effigies of the Emperors Nero, Vespasian Adrian, and Trajan. The gold is of the finest quality, and the preservation of the coins perfect.

DIED—On the 31st October, in Bourbon county, JAMES H. SPRAKE, son of Thomas C. Sprake, aged 1 year and 11 months.

On Thursday morning, Oct. 27, Dr. AZRA OFFUTT of Jessamine county, put an end to his existence by hanging himself with a rope. He was a very industrious, sober, moral citizen, in good circumstances, and in the prime of life.—*Reporter.*

Advertisements.

☞ The facilities for *advertising* in this paper are equal, if not superior to any other paper in the Western Country. Near *two thousand* copies are disseminated, weekly. Advertisements left at the office, or at A. T. Skillman's Book Store will meet with prompt attention.

OBITUARY.

DIED—Of consumption, at the residence of A. J. Alexander, in Franklin county, on Sabbath morning the 10th inst. GEORGE MADISON, Esq. son of his late Excellency, George Madison, one of the former Governors of Ky. aged 22 years and 3 days.

In recording a tribute to the memory of the dead we feel that a debt is also discharged to the feelings of the living. The friends of the deceased have engraved his remembrance on the best affections of their hearts. Time that destroys all things earthly can never entirely efface it until it is renewed and freshened by the recognized presence of the departed in eternity. Yet it is mournfully pleasing to the heart to refresh its remembrance of a friend that is gone, while the traces of his virtues are followed by the eye in a written momento.

George Madison, the subject of this notice, was a young gentleman of good habits, amiable disposition, and agreeable prospects. He was the last surviving son of the late George Madison, so well known and so much esteemed and beloved by the citizens of Kentucky. He inherited much of the talents and more of the dispositions of his father. He was above every thing petty and mean. He was high minded and honorable in all his feelings and conduct. His generosity was even more remarkable. In short he was possessed of every trait that could tend to secure the esteem and affections of those who knew him. Yet with all these amiable and excellent virtues, and with a far higher degree of freedom from immoralities than the generality of young gentlemen, George Madison was free to confess, not only his unshaken confidence in the truth of Christianity, but also his own deep necessity of a personal interest in the righteousness of Christ for justification and life. This he evinced and declared during the greater part of a long and wasting illness. In consequence of exposure during a tour through the states of Illinois and Missouri in the months of May and June last, he was attacked with bilious fever, which before it could be removed, had terminated on and so far affected his lungs as to render his recovery in a great measure hopeless. Every exertion was made by his excellent Physicians, who still hoped that the disease might be arrested. But its deceptive power soon proved, by its secret and rapid progress, that their efforts to save him were vain. Protract his days and his pains they might; but they could not save his life. His Creator had sent the summons, and it must be obeyed. Of this, Mr. Madison appeared to be fully aware in the earliest stages of his disease. His great object, therefore, and desire was to be "prepared" to meet his God. Conscious of the total insufficiency of the best human morality, apart from the righteousness of Christ revealed in the gospel, his attention was turned to the cross as his only refuge. He had pondered the plan of salvation before, and was satisfied of its value and truth. All that remained for him to do was to embark in it the interests and destinies of his being. To die at hazards and risk his immortality appeared to him inconsistent with the dictates of his understanding. He could not think of passing down so dark and fearful an avenue, as the valley of death, without the guidance and aid of some wise and mighty and merciful conductor. And he knew of none except the God of the Bible. This God and the only living and true God he knew to be "in Christ Jesus reconciling the world unto himself, and not imputing unto believers their trespasses." Him he hailed with gladness, doubting only whether he would save one who had neglected him so long and had done so little to honor him. "You make salvation too easy," was his reply on more than one occasion, when the plan of salvation was explained to him and the offers of free mercy were pressed on his acceptance. He could not be made to feel how a God so holy and just could save a rebel so guilty and vile on terms of such absolute mercy. "And then," said he, "that I should love him so little after such tender exhibitions of his mercy and forgiveness." But he was brought at last to *feel* as well *understand* that the "wine and milk" of salvation, must be bought and accepted "without money and without price." Still, however, he complained that he did not love the Saviour as he ought. When he was asked if the Saviour were present in visible form, whether he would turn away from him and treat him with scorn. His answer was "No! Oh that he were present that I might clasp him to my bosom:" at the same time clasping his own hands together over his own breast. "Surely then you must love him," it was remarked, "or you would not do so?" "Yes," was his reply, "I do not see how I could possibly help loving him." From this time forward his fears of death almost entirely left him. Having been baptized in infancy the sacrament of the Lord's Supper was administered to him at his own request;—a season that will not be soon forgotten by the few friends who had the privilege of participating with him of the holy feast. Having known "in whom he had believed," he passed down the valley of death under the conduct of the Saviour with perfect resignation to the will of God, and in full expectation of soon meeting his christian friends again in heaven, where the wicked cease from troubling and the weary be at rest.

"The spirit struggled long,
While waiting to be free;
The flesh was weak, yet faith was strong,
Expecting immortality:
We saw thee tread the vale of death,
But God we know was with thee there,
For he received thy latest breath
In Faith's expiring prayer."

He has left an only surviving sister, with numerous relatives and friends to mourn his untimely death. His mortal remains were deposited in the burying grounds of the Madison family, one mile and a half below Frankfort.

There rest, the earth below
While joys thy soul inspire;
Till all thy frame shall undergo
Death's purifying fire.
Then when the archangel's trump
Shall blow the solemn sound,
And wake the nations up
From underneath the ground,
Thy frame renewed
With heavenly grace,
Ascends to heaven,
Its dwelling place.

Colonization Speech.

THE Board of Managers of the Kentucky Colonization Society have obtained the consent of DANIEL MAYES, Esq. to deliver the *Annual Address*, on the 1st day of December, in Frankfort. It is earnestly desired that every Auxiliary Society throughout the state, may be fully represented at the annual meeting of the parent institution.

A general attendance of all who are friendly to African Colonization is requested.

J. T. EDGAR,
Chairman of the Board.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures introductory to the several courses will be delivered during the ensuing week in the Medical Hall, at 12 o'clock of each day, in the following order, viz:

Dr. DUDLEY on Monday, November 7th.
Dr. CALDWELL on Tuesday, " 8th.
Dr. COOKE on Wednesday, " 9th.
Dr. RICHARDSON on Thursday, " 10th.
Dr. YANDELL on Friday, " 11th.
Dr. SHORT on Saturday, " 12th.]

By order of the Faculty,
C. W. SHORT, M. D. *Dean.*

November 2nd, 1831. 18-2w.

Boarding Houses.

CITIZENS disposed to accommodate Medical Students with Board, Lodging, &c. will please to leave their terms, names, and residences, with Mr. T. C. Bell, at the Medical Library.

November 2nd, 1831. 18-2w.

HOUSTON SEMINARY.

THE Proprietors of Houston Seminary, having completed their buildings so far as to enable them to commence their establishment on the 21st of November next: think proper to inform the public that this School teaches methodically and according to the most improved plans,

1. A course of common English education;
2. Greek and Latin languages;
3. Mathematicks, Physicks and Chemistry.

In connection with the above subjects will be taught Metaphysicks, Elocution, Logic, Perspective Drawing, &c. also Natural Science, under which is included the classification of the Animal, Vegetable and Mineral Kingdoms. The books used in the mathematical department will consist principally of Francis' compilations and translations from the French, usually known by the name of the Cambridge Course. This School has for its object the production of practical men, and is finely situated 1 1-2 miles S. W. of Paris, in view of the road leading from Paris to Lexington. Boarding can be procured either in Town or near the School. The price of tuition will vary from 12 to 30 dollars per annum, one half payable in advance.

LUTHER SMITH, *Teach. of Lan.*
BENJ. MOORE, *Teach. of Math.*

Paris, November 2, 1831. 18-6w.

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

SUPER black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6-4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satins;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Ribbons;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia CALF SKINS;

A GENERAL ASSORTMENT OF

Hardware & Cutlery;

Queensware, Glassware and China.

ALSO—A VERY GENERAL ASSORTMENT OF

GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have '*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

MACHINE CARDS.

A Superior quality of EASTERN *Machine Cards, Filletting, Comb Plate, &c.* kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by

STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.

November 2nd, 1831. 18-3m.

Boot and Shoe Making.

THE undersigned returns his thanks to the citizens of Lexington and its vicinity, for the liberal encouragement they have heretofore extended to him, and respectfully informs them, that he continues his business at his old stand, on Main Street, nearly opposite Morton's Store. He has on hand a supply of good materials, and will do his work in the best manner, and sell as low as *good work* can be had in the place. GEORGE ADAMS.

Lexington, October 26, 1831. 17—5w.

New Fall and Winter
GOODS FOR 1831.

JAMES G. M'KINNEY & CO.

RESPECTFULLY inform their friends and customers, that they are now receiving and opening their first supply of FALL AND WINTER MERCHANDIZE, bought principally at the New-York Auctions, which will enable them, AS USUAL, to sell as good bargains as any other house in the Western country. The assortment is general, and of the NEWEST STYLE.

Consisting in part of the following articles:

Super West of England blue, black, brown, olive, gray, mulberry and drab Cloths;
Medium and low priced Cloths,
Super Cassimeres, assorted colors and qualities,
A large lot of Sattinetts,
White, red, and yellow Flannels,
Rose and point Blankets,
Green and white Mackinaw do.
Scarlet, green and yellow Moreens,
French and English Merinos,
Silk, Valencia and Velvet Vestings,
Bombazine, Bombazett and Circassians,
French, English and Domestic Prints,
Do. do. do. Ginghams,
Ladies' silk, worsted and cotton Hose,
8 4 and 10 4 damask and Irish Russian Diaper,
70 pieces very superior Colerain Linen,
Elegant plain and figured Silks, some of which are entirely new style,
10 pieces super Italian Lustring,
Thread and bobinet Laces and Edgings,
Long and square white, black & scarlet Merino shawls,
Lace Veils, Shawls and Handkerchiefs,
Splendid French worked Spencers,
Capes, Pelerines and Chemizettes,
Crape Shawls, different sizes,
Bonfanties, a neat and fashionable article for the neck,
A large and beautiful lot of Bonnet and Belt Ribbons,
Carpetings, Rugs, brass and wire Fenders,
Andirons and Shovels and tongs,
Pier and Mantle Glasses,
Toilet and Swing do.
A large lot of very superior Cutlery,
300 pieces handsome Wall Paper,
Plain and carved Combs,
Muslin Robes and Corsetts,
Ladies' Cravats, Gaiters and Burks,
Braids and Curls,
Artificial Flowers and Wreaths,
China and Silver Head Ornaments,
Ladies' and Misses' Shoes,
Do. do. Boots,
Gentlemen's Boots and Hats,

A FEW EXCELLENT SHOT GUNS:

ALSO A VERY EXTENSIVE STOCK OF

Groceries, &c.

☞ Purchasers of goods are invited to call and examine for themselves.

Lexington, Oct. 26, 1831. 17-tf.

POETRY.

Radiant Clouds at Sunset.

BY MRS. SIGOURNEY.

Bright clouds! ye are gathering one by one,
Ye are sweeping in pomp round the dying sun,
With crimson banner, and golden pall,
Like a host to their chieftain's funeral.
Perchance ye tread to that hallowed spot
With a muffled dirge, though we hear it not.

Yet methinks ye tower with a lordlier crest,
And a gorgeous flush as he sinks to rest;
Not thus in the day of his pride and wrath
Did ye dare to press on his glorious path;
At his noontide glance ye had quak'd with fear,
And hasted to hide in your misty sphere.

Do you say *he is dead?* You exult in vain,
With your rainbow-robe, and your swelling train;
He shall rise again with his strong, bright ray,
He shall reign in power when you fade away,
When ye darkly cower in your vapory hall,
Tintless, and naked, and noteless all.

The soul! the soul! with its eye of fire,
Thus, thus shall it soar when its foes expire;
It shall spread its wing o'er the sinews that pain'd,
The evils that shadow'd, the sins that stain'd.
It shall dwell where no rushing cloud hath sway,
And the pageants of earth shall have melted away.

New-York Mirror.

[From the Token for 1832.]

Stanzas.

On viewing the Asylum for the Deaf and Dumb, at Hartford, Connecticut.

BY GRENVILLE MELLEN.

And in thy silence was his sentence.—Prometheus.

There stand forever! God will bear the up,
While lesser things of earth shall pass away;
So sure is Mercy still to crown the cup,
The bitterest cup of human destiny!
Joy! that a flame in noble hearts is left,
To light your shadowed path, ye stricken and bereft!

Holy retreat of the unspotted soul!
That hearest not the world's loud tongue proclaim
Its tales of nothing o'er the madd'ning bowl,
Where Pride and Genius sink to Guilt and Shame—
Thou shalt survive, a glory to mankind,
When we shall make our graves, nor leave a name behind.

There is no noise of mirth within thy halls,
Though the full flood of Life is rolling there,
A thousand tongues—but still no echo falls—
A thousand prayers—but still no sound of prayer!
A thousand spirits there may melt to song,
Though 'tis the heart's deep music, silent, but how strong!

There is no sound of mourning in thy halls,
Though Sorrow there oft lifts her tearful eye;
But living Stillness moves along thy walls,
Where ears are sentenced for eternity!
Oppressive Silence! where one feels alone,
As if all souls from their immortality had flown.

God has sealed up all lips—all lips are still—
Has closed all ears, till sound itself is o'er;
And now no discord wakes a warring will,
Or waves unholy break on Passion's shore,
Peace is the watchword on this hallowed ground—
Religion speaks in silent eloquence around!

O God! thy dispensation none can tell,
Or human frailty dream how dark may be
Thy visitations on us—for the spell
That can unveil the Future, bides with Thee,
In thy blue home, Thou unapproached and high—
One, and alone, in thy unchanging majesty!

Yet *these* shall turn impassioned to the sky,
In deep, though voiceless praise around thy throne,
That they can grasp creation with the eye,
And read the lines that teach them 'tis thine own!
Well may ye glory in so proud a shrine,
Whose virtue almost make humanity divine!

MISCELLANEOUS.

Religious Insability Effectually Rebuked.

It is well known that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is not perhaps so well known, that he sometimes manifested a real respect for religious people; for few men could more clearly discern the excellence of that practice which is produced by Divine principles. While, therefore, he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the Christian character.—The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks.

A sergeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the king, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he frequented. On being informed that he was united with the Moravians, and attended their chapel in William st. he exclaimed, "Oh! oh!—you are a fanatic—are you? Well, well; only take care to do your duty, and improve your men." The king's common salutation after this was, "Well, how do you do? How are you going on in William street?"

Frederick at length, in conversation with the sergeant's colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily this had an injurious effect upon the mind of the sergeant; for, alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his Christian brethren;—and when reproved by his minister, he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the sergeant's religious declension, he was again accosted with, "Well, how do you do? How are your friends in William-st." "I do not know, please your majesty," was the reply. "Not know! not know!" answered the king, "have you been ill then?" "No, please your majesty," rejoined the sergeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you?" was the royal answer.

In a short time the aged officer died, and the colonel waited upon his majesty to inform him of the vacancy, and to remind him of his attention to raise sergeant Thomas to the situation. "No! no!" said the king, "he shall not have it: he does not go to William-street so often as he used to do."—Surprized at this peremptory refusal, the colonel withdrew; and on his return found the sergeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel; "but he will not give you the situation: he says you do not go to William street as often as you used to do. I do not know what he means; but I suppose you do."

Presenting a low bow to the colonel, the sergeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after adored the greatness of the Divine mercy, which did not leave him to be an example of the truth of that scripture which says, "The prosperity of fools shall destroy them."—*Wes. Meth. Mag.*

Romish Delusion.

John England, (a Roman Catholic Bishop) in the Catholic Miscellany of August 27, publishes with great complacency the following ridiculous paragraph, to recommend the "*massing mummery*" of the Roman idolaters. "A gentleman asked his footman, who accompanied him to High Mass in Brussels, what he thought of the ceremony. "Sir—answered the poor stupid creature—*I never saw God Almighty served like a gentleman before.*" One of the British ambassadors observed, after attending High Mass at Paris, "If I were king of France I would permit no subject to elevate the host; that sublime act should be performed only by myself." From which stupid example, the inference is drawn, that as Popery is a very imposing ceremonial, therefore it is the true evangelical ordinance—which is most marvellous, the logic or the absurdity of this childlike deduction?—*Protestant.*

Popish Gambling for Heaven.

The "*most illustrious and most Reverend Lord Don Frey Rafael Lasula, Bishop of Solsona!*" a Spanish Massman, has issued a notice, of which the ensuing translation is a faithful summary.

Purgatorial Lottery.—*One Hundred Spiritual Lots for the Relief of the blessed Souls in Purgatory.*

This religious catalogue, numbered from one to one hundred, expresses by each number the character of some one of the blessed, who are supposed to be detained in Purgatory for more complete purification: and who, therefore, need that alleviation of punishment, and may be benefitted by the increased expedition in their passage through that "refining furnance," which the prayers of the devout may and will procure for them. Every number, or lot, describes a distinct case of some such soul. I give you a few, as a specimen of the whole.

Lot 1. For the soul which was most devoted to the mystery of the most holy Trinity.

10. For the soul which was most devoted to the most sacred wounds of Jesus.

20. For the soul which was most devoted to the grief of Mary in the presentation of her Most Holy Son in the Temple.

50. For the soul which was most devoted to the prophet and patriarch Elias.

100. For the soul which was most devoted to the Lady of Carmel, the special mother of defunct devotees.

At the foot of the catalogue, there is this direction as to the use to be made of it.

"The devotee who, by these means, desires to afford some relief of punishment to the blessed souls, is to put his hand into the little box, and drawing from it a little ticket or ball, he will find upon it a number: referring to the same number, or lot in the prefixed table, or catalogue, the devotee is to repair, in spirit, to the soul which the number describes, and then pray for it as devotion may dictate.

It is then desired that, for charity-sake, the ticket, or ball so drawn, be returned into the little box, that the same soul may not be deprived of the succour which some other devotee might afford by again drawing the same lot.

But what advantage is offerded to tempt the devotee to this drawing of a number to direct his prayer?

The most Illustrious and most Reverend Lord Don Frey Refael Lasula Bishop of Solsona, gives notice, that he grants forty days indulgence, for every time that a lot should be drawn from the hundred in the catalogue.—*Ib.*

From the Albany Argus.

Make Monday night, rather than Saturday night, the period of paying workmen.

No injury can possibly result to any one from this change, and I think both employer and employed would in very many instances be benefitted.

Saturday evening being the period generally fixed for paying all classes of workmen, those who are not entrenched in the strongest habits of temperance, are more liable to visit the grog shop, and spend there the greatest part of the night, together with the earnings of the week: Thus the Sabbath is encroached upon, the family neglected, and too often the excesses of Saturday night and Sunday incapacitate for labor on Monday. From this has arisen the term "Blue Monday," a day which the employer has to mourn over in work badly done, or not done at all, from the absence of his workmen.

A thousand arguments might be used to induce this change, and I cannot find one *good* one a gainst it. I believe few would on Monday night be led to the dram-shop. They would be unwilling to break into the week, and would have few temptations to do so. Those who go to the dram-shops on Saturday night probably do not intend to commit excess, but one glass of strong drink induces the desire for another, and as Sunday is an idle day, they yield all resistance.

The experiment has been tried, and has succeeded. In a large establishment, where a number of persons were employed, and where the employer had suffered much from the effects of "Blue Monday," he resolved to alter his *pay day*, and has for some time paid on Monday. The result has been, that the wives of many of his men have thanked him with tears in their eyes, for the change, and stated, that now their husbands bring home the earnings of the week, and they are comfortable and happy.

This simple effort would probably be most efficient in promoting two of our great plans of benevolence, viz: the Sactification of the Sabbath, and the Temperance cause.

The idea will not I trust be allowed to rest with this hasty article. Editors of papers, if they approve the plan, may do great good to the community by advocating it; and merchants, mechanics, and all others who employ men and pay them on Saturday night, might take the subject into consideration, and by consulting or calling meetings, discuss the merits of the plan, and if they approve, adopt it.

All officers and members of temperance societies, should direct their attention to the subject, as one means of advancing the cause in which they are engaged.

A Mechanic.

Moles becoming Astronomers.

We have just overcome an inordinate fit of laughter at some very curious speculations on the religious and charitable movements of the country.—One editor, whose labors have been copied into other papers, puzzles himself exceedingly to discover what can be meant, in Missionary Reports, by two hundred years' labour being performed in a single year, and he finally gives it up, as beyond his comprehension. Again, because twice as much labour is paid for, as had been paid for in a preceding year, he decides that the missionaries receive so much in advance. After concluding, like the Scotchman with regard to St. Paul, that the Reports are *very confused*, he infers that they are made so for the purpose of deceiving the public.—Truly, if the public mind is no better than his, it is time for it to purchase its hornbook.—*American Spectator.*

The Circus.

This village has again been visited by this nuisance. They exhibited here for a time without license, and the trustees of our village prosecuted them and obtained a verdict of twenty-five dollars, and afterwards granted them a permit for which they charged five more, to continue their exhibition.

We have often been surprized that men of respectable standing and of good moral characters, occupying the responsible station of guardians of the peace, and in some measure of the public morals, knowing the corrupting tendency of such exhibitions, should give their sanction to them, by granting in such a case, an application for a license. The plea we know is that such licenses have never been refused. Whether this is true in its full extent we cannot say, but one thing we can say without fear of contradiction, that those pests of society will continue to visit our cities and villages—pick up the money of that class of the community least able to pay such a tax—lay temptations in the way of young clerks and apprentices to pilfer from their employers and guardians, to pay the expense of this pernicious show, until those who have the power shall arrest the evil. And if no village authority has ever done it, there must be a *beginning* or it never will be done.

And we would enquire from what village authorities would such a refusal come with more propriety and with better effect than from that of the populous village of Rochester? We presume that our Trustees would not be considered as friends or patrons of the Circus—they would not encourage their children or wards in frequenting it. We presume that they consider its influence as pernicious. The riotous and disgraceful scenes which were witnessed during the recent visit of this corps to this village, affords conclusive evidence that such exhibitions are the occasion if not the cause of much immorality—and this can be prevented by the refusal of our Trustees to license these exhibitions.—*Rochester Observer.*

Force of Conscience.

The following letter, enclosing $30, was received by a gentleman of New York City a few days since. He is entirely ignorant of the source from which it proceeded.—*N. Y. Jour Com.*

Dear Sir: You will find enclosed thirty dollars, being a sum of money which I dishonestly obtained from you some years since. For this act of restitution you are indebted to God and to my conscience. Accept it and the prayer of the writer that while you are engaged in the pursuit of those things which will promote your felicity in this world, you will not neglect the means which God has given you to ensure happiness in the world to come. I wish you and your family heath, happiness and prsperity.

Anonymous.

All inquiries and endeavors to discover the writer will be fruitless. Be satisfied with the money, and ascribe your good fortune to God.

Deferred Articles.

Mr. Robert N. Bronaugh of this vicinity, [Danville,] was killed by a fall from his horse, on the road from Lexington to Athens in Fayette county, week before last. He had been drinking freely at Athens, and left that place for Lexington about dusk, and was seen a short time afterwards passing a house on the road, his horse running at full speed. The next morning he was found in the middle of the road, about 300 yards from where he was last seen, a lifeless corpse. He was much bruised, besides having his neck bone dislocated.—*Olive Branch, Oct. 29.*

Last week an affray took place about four miles from Frankfort, between two citizens of this county, Parker and Asbury, which resulted in the death of the latter. We understand that blows had been exchanged between them, and they were separated They started for their respective homes, which lay in different directions, and Parker returned, and having overtaken Asbury struck him with a club, which caused his death. They were both laboring under the effects of intoxication. Parker has been committed to prison.—*Kentuckian, Oct. 28.*

We have heard from various quarters, that a black preacher, and 10 other coloured persons, have been lodged in jail at Bardstown, Nelson Co. Ky. charged with conspiring an insurrection. By means of an intercepted letter, they were apprehended at their place of meeting, and some of them it is said have made confessions of their guilt.—*Shelbyville Compiler, Oct. 29.*

The President has issued orders to the attorneys of the United States to prosecute those engaged in raising companies to join the Poles, as being a proceeding contrary to law, and to the friendly relations existing between this country and Russia.—*Ib.*

We understand that the Rev. Dr. McDowell, of Elizabethtown, N. J. has been unanimously appointed professor of Ecclesiastical History and Church Polity in the Union Theological Seminary at Prince Edward, Virginia.—*New-York Observer.*

The Charleston South Carolina Rail Road, is now completed to the Ten Mile Branch, and parties of pleasure travel in a steam car to that place at the rates of 33 miles an hour.

The yearly average for the last ten years of the real gross value of exports from England is £35,644,145.

American Home Missionary Society. During the last year New-York contributed $36,000 to the society, principally for the west; New-England but $10,000, of and that 7000 were for the wants of her own territory.

The grand total income of Great Britain for 1829 was £55,824,802 7*s.* 1 1-2*d.* and the expenditure £54,348,875 9*s.* 8 1-2*d.*

The *local* taxation on real estate in England, for poor, church, and highway rates, is estimated in late returns to Parliament at 3*s.* 8*d.* in the pound.

Among the European nobility, probably the Marquis of Stafford is the wealthiest individual. His income goes beyond 300,000*l.* sterling. The Duke of Mendini Cœli, whose wealth is generally taken as a standard and term of comparison, possesses only 114,000,000 of reals about 115,000*l.* and he is obliged to keep a regal establishment, as he still keeps up his pretensions to the crown of Spain. His household amounts to more than 200 persons.

The American Colonization Society has received a donation of $2000 from a gentleman in the state of N. York.

It is said that over 5000 dwelling houses have been erected in Philadelphia within two years.

A correspondent of the New-York Observer, who arrived at St. Louis on the day of the fatal duel between Biddle and Pettis, states that gamblers in the city were engaged in *betting* on the event of the duel!

The Archbishop of Ireland, Dr. Magee, died on the 20th of August.

Curious discoveries.—In digging among the ruins of an ancient temple, discovered a short time ago in that quarter of the city of Grenada, in Spain, called Albaycin, several stones and plates of lead were found with inscriptions, importing that the original Acts of the Council held in 304 at Illiberis, or Elvia, were deposited near that place; upon which they continued digging, and on the 2d of last month, to their great satisfaction, found in a neat stone chest, which shut very close, the Acts they sought for. They are engraved on several plates of lead, in Gothic characters, and signed "Peter, Priest and Secretary to the Council of Illiberis," and are actually translating into Spanish. This discovery is attested by the President of the Audience, the Archbishop, and heads of all the Colleges of the city, who were present.

Dr. Philip Sing Physick has resigned his professorship of anatomy in the University of Pennsylvania.

A new coffee-pot has been invented in Paris, by which the coffee is made without evaporation, the lamp extinguishes itself as soon as the coffee is made, the water comes down on the coffee of its own accord, in a boiling state, which retains in the coffee the whole of its aroma; and addition to this, judging by the prints of the vessel, which we have seen, it makes a very handsome ornament.

The damage by the storm in August, at St Vincent's, is estimated at £500,000, beside the loss of many lives. Sixteen slaves were killed on one estate by the falling of a house. Every vessel but one went on shore—eight were totally lost.

FEMALE EDUCATION.

MR. & MRS. BARRY, FROM PHILADELPHIA,

Will open on the 10th October, an Institution for Young Ladies, in *Lexington, Ky.* in which all the branches of a scientific, useful, and ornamental education will be taught.

Their endeavors will be particularly devoted to the completion of Female Education, and a judicious and refined course of reading will be extended to those young Ladies who may have nearly obtained that point, thereby affording them an opportunity of cultivating the modern languages and acquiring a taste for reading.

Experience has proved, that in many instances a distaste for study has been created by overburthening the memory of young persons; and as all are not endowed with the same retentiveness, the inductive method will be studiously observed, and instruction conveyed by explanations and illustrations.

A French lady, competent to teach her native language, *Music, Drawing, and Painting*, will reside in the family, in the capacity of Governess. It is intended to make the French the general language of the institution; but as every member of the family is equally conversant with, and speaks fluently the Spanish, parents will be enabled to give their children a *thorough and practical* knowledge of both these tongues, which have become indispensably necessary to a polished education.

The most scrupulous attention will be paid to the religious principles, morals, manners, and general deportment of the young ladies, so that on leaving the institution they may at once enter into and become ornaments to society.

TERMS:

Boarding, with instruction in all the branches of English, viz: Reading, Writing, Arithmetic, Geography, Astronomy, Use of the Globes, English Grammar, Composition, History, Mythology, Elements of Geometry and of Chemistry, Sewing and Marking, &c.	$200 per an
Day Scholars, do. do.	10 per qr
French,	10
Spanish and Italian, each,	10
Music, Vocal and Instrumental,	15
Use of Instruments,	3
Drawing and Painting,	10
Dancing,	10

Pupils can furnish their own stationary or it will be furnished at the institution at a reasonable charge.

Where convenient, bed and bedding to be provided by the parents—if furnished at the Institution a small additional charge will be made.

References.—Hon. H. Clay, R. Wickliffe, Esq. E. I. Winter, Esq. B. Gratz, Esq. J. W. Hunt, Esq. E. Warfield, Esq. J. Brand, Esq. John Tilford, Esq. Walter Dunn, Esq.

October 5, 1831. 14-tf.

NEW GOODS.

Morrison & Bradley,

Are now receiving and opening in the house formerly occupied by R. Morrison, a handsome assortment of *FALL AND WINTER GOODS*, selected with care and attention.

Our stock being almost entirely NEW, dealers may find it advantageous to call, and friends and customers may rely on our strict personal attention to business; to the keeping constantly a well regulated assortment, and to the disposal of them on fair terms.

RICHESON MORRISON,
LELAND J. BRADLEY.

☞Those persons whose notes and accounts are due, will please make payment, as I am solicitous to close my outstanding business immediately.

R. MORRISON.

October 5, 1831. 14-tf.

MUSIC TYPES.

Just received, at the Price-Current Office, an entirely new fount of Music Type, consisting of Patent or Diamond Notes. The subscriber is

PREPARED TO PRINT MUSIC BOOKS

on the shortest notice and most reasonable terms. He pledges himself that all work of this description entrusted to him shall be executed in a manner superior to any that has hitherto been done in the western country. Persons disposed to publish collections of Music, may depend upon having their orders promptly executed. JAMES W. PALMER.

Price-Current Office,
Louisville, October, 1831.

Christian Almanac for 1832.

Just received at SKILLMANS' Book Store, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

TEMPERANCE TAVERN.

For the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

Calvinistic Magazine.

The four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

Have just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

NEW GOODS.

The subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

A FEMALE SCHOOL

Has been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.

JAMES K. BURCH.

Danville, Ky. August 31st, 1831. 9-tf.

DR. D. J. AYRES,

Having united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

Thomas Q. Roberts, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

NEW GOODS.

The Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.